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For the Christian Secretary.

Historical Sketch

OF THE THIRD BAPTIST CHURCH IN
COLCHESTER.

If the following sketch is thought to possess
sufficient interest, you may give it to
your readers through the columns of the
Secretary. It is condensed from two ser-
mons, preached to the Central Baptist
Church in East Haddam, on the first Sab-
bath of the present year.

The Church was constituted in the west
part of the town of Colchester, and was
publicly recognized as the Third Baptist
Church in Colchester, in Dec. of 1839.—
This is the church referred to by your cor-
respondent who sent you the account of the
exercises connected with the ordination of
the pastor of the First Baptist Church in
Colchester, in Sept. last. Its location was
on what is called Bulkley hill, some two or
three miles west of Colchester Boro'.
Perhaps I may as well quote entire the
first record made on the old church book,
which seems to have been made some time
after, but was made by one of the consti-
tuent members and can be relied on as cor-
rect.

"Some time in the month of Nov. 1809,
a number of brethren, belonging to several
churches of the Baptist order, met, and
conferred on their local circumstances in
living so remote from the churches to which
they belonged, and after several confer-
ences on the subject, appointed Bro. John Big-
elow, Jr., to draw up articles and a cove-
nant, to see if we could be agreed in them.
This being done, voted that we would send
for a council to see if they thought with us
relative to there being a church formed in
this part of the town, and if they should, to
give us their fellowship. Accordingly, ap-
pointed Bro. John Bigelow, Jr., to write
letters in behalf of the proposed number,
to each of the churches to which they be-
longed, for the Elder and faithful brethren
to come invested with power from the
churches, to release their members, pro-
vided it should be thought expedient to con-
stitute a church here."

The Churches written to, were East Had-
dam, (this church was located in the society
of Milington, in the south eastern part
of the town, and has since become extinct),
first and second churches in Colchester, the
church in Chatham, (this church has also
become extinct), the churches in Haddam,
Waterford and Lebanon. The council met
at the time appointed, but as some of the
delegates had not the power given them, to
dissolve those of their numbers who pro-
posed to join the new interest, they adjourned
until the 13th of December following. At
this meeting of the council, twenty individ-
uals, seven males and thirteen females, were
constituted into a church, and received the
fellowship of their sister churches with the
name of the Third Baptist Church of Christ
in Colchester. Two days afterward they
met for the first time as a Church, at the
school house on Bulkley Hill. At this
meeting they passed two votes. One of
them fixed the day of the month that they
would celebrate the ordinance of the Lord's
supper, and the other had reference to the
covenant meeting, and reads as follows:

"Voted, To make a point of attending
covenant meetings every month, and if
brethren and sisters are absent, they shall
assign a reason the next day, why they
were absent."

Would it not be better with the church-
es of the present day, if their members
severally now felt the importance of this
meeting as this vote shows the brethren and
sisters composing this little band to have
done? We would enjoin upon their suc-
cessors the importance of this subject.

The records of the Church show that the
covenant meeting was regularly attended
at this early period, and such a record of
the meeting is generally made as shows that
this despised company, who were denomi-
nated New Lights, Diptists, &c., by the
lookers on, had still the favor of the Mas-
ter of assemblies richly to enjoy.

In May, 1810, John Bigelow, Jr., was
chosen to the office of Deacon, in which
office he served the church until 1832,
when he removed to Hillsdale in the State
of New York, and subsequently to Cata-
wagus where he died in the spring of 1844,
at the advanced age of 77.

During this year two were baptized.
The first case of discipline occurred in
1812.

Their first Pastor was Elder E. Blakesly,
who settled with them in 1810, and removed
to East Hartford, in 1815.

The church united with the Stonington
Association, in Oct., 1812.

In Sept. of 1815, Jeremiah Bridges was
licensed by the church to preach the gospel,
and was ordained in Middletown, in 1817.

In Oct. of 1818, a letter was sent to the
Association, which met at Pettipaug, (now
Essex), from which the following was taken
and recorded on the minutes. "A low
time of religion, but a good degree of union
amongst the small branch of Zion in this
place. We are led to say by whom shall
Jacob arise, for he is small?" Our
present number consists of only 19, and
these do not all live so as to be situated with
us—but for two years past, for some reason
unknown to us at present, there has been
a much larger attendance at our meet-
ings than formerly. But when we think of
fainting, this passage of Sacred Writ meets
us as a reproof. If thou faint in a day
of adversity, thy strength is small. But on
the other hand, some precious promises,
such as in due season ye shall reap if ye
faint not, and they are more that are for
us, than they that are against us, and the
like, which give us encouragement still to
hope in God, for we shall yet praise Him."

Hoping in God, this little company of dis-
ciples had persevered in the ways of well
doing, for a period of about 9 years, wait-
ing and still waiting for the fulfillment of
His promises. Their changes during this
period had been, 3 baptized, 3 received by
letter, 2 excommunicated, and 5 dismissed by
letter—leaving their number less, by one,
than when they commenced. Though their
numbers were few, and though they were dis-
persed by others, they still speak of precious
seasons enjoyed by them as they worshiped
their God in the little school house
where they assembled.

(To be Continued)

From the N. E. Religious Herald.

Is there Concord between us and the Holy Spirit?

The Christian is put into intimate and
important relations with the Holy Ghost.
Every spiritual attainment within him, and
every success without, is connected with the
indwelling and harmonious co-operation of
this divine Agent. Let a believer grieve,
or quench, or resist the Holy Spirit; let
him by any state of feeling or any habit of
acting, set himself in opposition to the Spirit;
and yet, let him simply be idle, just neglect
to act and feel in accordance with this
Agent, and the work of the Spirit in that
believer, upon his own heart, and through
him upon the hearts of others, is at once
embarrassed and hindered. In apostolic
times, men who were useful, whether lay-
men or ministers, were men full of the Holy
Ghost and of faith. And they were also
men who walked after the Spirit, and min-
istered the things of the Spirit. Throughout
the Scriptures the indwelling of the Spirit;
being led by the Spirit; growth in grace;
and usefulness in the church, are connected
in one indissoluble series. Find the last
term in any man's history, and you find
the others preceding it. Restore unto me
the joy of thy salvation, and uphold me by
thy free Spirit. Then will I teach trans-
gressors thy ways, and sinners shall be
converted unto thee. Yes, well did David say
then. For not till then could he hope to be
useful as a servant of God.

On the other hand, the indwelling of the
Spirit; that Spirit grieved and quenched;
consequent barrenness in the soul and fruit-
lessness in the life;—these terms are also
connected in another series, which is equally
indissoluble. And in one of these two series—
on one of these two lines every
Christian stands.

In every believer the Spirit actually
dwells, whatever may be the treatment it
for the time may receive. Whether we
grieve the divine Guest, or walk after its
guidance, we are ever the temple of God,
and the Holy Spirit dwells ever within us.
So that every Christian is now and at all
times, either in controversy or in concord
with the indwelling Spirit. If in contro-
versy, then the work of the Sanctifier with-
in our own souls is at a stand; and we are
depriving with growth in grace, in order
to carry on within another work, the un-
grateful work of grieving the Holy Ghost.
Then too, the salt of our Christian life has
lost its savor, in the world around us; and
we are consenting to see our usefulness all
suspended—that we may give ourselves to
the indulgence of that flesh which both in
its indolence and its appetites lusteth against
the Spirit.

But if we are in concord with the Spirit
that dwells in us, then, though enemies,
and trials, and desolations may encircle us
as the flames of a fiery furnace, yet the
work of the Spirit advances within our
souls; and through our example the pleas-
ed Comforter diffuses into the world a leaven
of grace—a savor of life. The power and
efficacy of the Spirit's working (wheth-
er in us, upon our own experience, or
through us, upon the characters of other
men) do not depend at all upon times, and
dates, and appearances. At all times, at
any date, under any circumstances, and
appearances, the Holy Ghost is there in his
chosen temple, in every Christian heart;
and if that Christian will simply mind the
things of the present Spirit—the work of
the Spirit will go forward in and through

that Christian. His heart will not consume,
though like the bush of old it be begirt
with fire. His graces, like the stars of the
clear firmament, will hold on their wonted
way, and smile in their wonted glory, tho'
beneath them the world appears only as a
burial mound covered with darkness, and
all earth's children lie slumbering as in
temporary death. The successful working
of the Holy Spirit depends simply upon the
concord between our hearts and their di-
vine Occupant—between the Temple and
its Inhabitant. These thoughts have led
us to the inquiry with which we have head-
ed this article. They furnish ground for
the question, to all Christian men and wo-
men, *Is there concord between us and the
Holy Spirit?* We would fain sit down
with our brethren, and our readers, and
propound not at all as catechists, not as
censors, certainly not as being without
fault ourselves in the premises, but in a spir-
it of fraternal sympathy and helpfulness.
We would ask of our readers some such
questions as these:

Do you habitually believe and truly feel
that the Saviour has left you in this world,
and sent the Spirit to be with you and in
you, in order that you, with the Spirit, may
accomplish a great work in your own heart
and in the world around you?
Do you habitually believe that to work
out your own salvation, and to be the salt
of the earth, is an undertaking that must
necessarily keep you busy every day of
every week?
Do you habitually feel that when you
stop your work, in either field, within or
without you, the Spirit's progressive work
stops also at the same moment and at the
same point?

Do you feel, day by day, that though
your work is suspended and the Spirit's
progressive work, in and through you, is
suspended also; yet that divine Indweller
has not gone away from his Temple—has
not left your heart, but is there as truly as
it ever was, and there also as a grieved
Spirit?

And finally, when you pray for the re-
turn of the Spirit, and the revival of God's
work in your soul—do you distinctly re-
member that you have been and are still
grieving that Spirit—and that your treat-
ment of Him is the only reason why you
are not already revived? Do you remem-
ber and feel that before every thing else,
before prayer even, it is your first work to
settle the account with that grieved Spirit,
and be again at peace with him?

"I am a Debtor."

What, Paul a debtor! he who said "Owe
no man anything!" Yes, we have here his
own admission of the fact. He confesses
judgment in these words: "I am a debtor."
And he had a great many creditors, too.
"I am a debtor both to the Greeks and to
the barbarians, both to the wise and the un-
wise;" i. e., to all races of men, all castes
of intellect, all classes of character. And
how vast and manifold his debt! It was—

1. A debt of duties, imposed by the au-
thority of Christ: "Go into all the world
and preach the gospel to every creature."
2. A debt of gratitude—"a debt immense
of endless gratitude"—incurred by his hav-
ing become a partaker of the priceless bless-
ings of redemption through the Lord Jesus.
He did not think it enough to say, "Thanks
be unto God for his unspeakable gift!"
though he did this with the overflowing
emotions of a grateful heart; but he re-
membered the law of Christ, "Freely ye
have received, freely give," and felt that
the vast blessings he had received were all
entered to his account, and constituted him
"a debtor" to the world for what he had re-
ceived from God.

3. A debt of benevolence; for if it be a
law of nature, "Comiter vian monstra-
erranti"—"kindly to point out the road to
one who is astray"—it must be so pre-emi-
nently to point out the road to heaven to
those who are groping after it, and in their
error and confusion are taking that which
leads to hell. If a destructive pestilence
had been raging in the great city of Rome,
(for it was Rome that he was now address-
ing), and the apostle had been furnished,
by some secret communication from above,
with a certain remedy for it, would not the
whole world have execrated his inhumanity
if he had not, with all speed, sent it on to
those dying multitudes? But he knew that
the deadly plague of sin had fastened on its
whole population, and that the peril of eter-
nal death was hanging over them; and he
had received, by revelation of Jesus Christ,
a balm which was sufficient to heal every
soul of those perishing millions. Was he
not, then, "a debtor" to impart it—to pro-
claim it, and blazon its virtues "publicly
and from house to house"? It was also,

4. A debt of necessity—"a debt that must
be paid, if he would redeem his own soul
from the sternest obligations and the most
awful penalties." "Necessity is laid upon
me, yea, woe is me if I preach not the
gospel!"

But we must allow that he was—

1. An honest debtor. He did not shrink
or palter about his obligations—much less
(as some debtors do) repudiate them—but
acknowledges them in their full extent: "I
am a debtor."

2. A hard-working debtor. "From Je-
rusalem round about unto Illyricum, he fully
preached the gospel of Christ," "suffered the
loss of all things," braved incredible
dangers and hardships, and "besought men
day and night, with tears," to "be recon-
ciled unto God."

3. He was a prompt and cheerful deb-
tor. He did not dote out his payments
grudgingly, but declares, "I am ready to
preach the gospel to you that are in Rome
also." Never did the votary of pleasure
pursue his favorite gratifications with more
hearty good-will than this debtor set about
liquidating his obligations.

4. Somehow he expected a vast reward
for honestly endeavoring to discharge his
obligations. This appears from all that he
did and said; and just as his earthly lab-
ors were about to terminate, he exclaims,
"Henceforth there is laid up for me a crown
of righteousness." Glorious debt! Happy
debtor! Blessed insolency!

Reader, if you and I are partakers of the
like precious faith, and the same glorious
hope, have we not incurred the same debt?
If Paul was "a debtor to the Jew and to
the Greek," are not we to the Pagan, the
Mussulman and the Papist? Not a perishing
soul from China to Oregon, which has
not a claim upon us. To the members of
our families, to our relatives, to our depen-
dents, to our neighbors—yes, to our neigh-
bors in every part of the world, (for inter-
vening seas and continents do not weaken
Christian obligations,)—we are debtors.—
Are we daily doing something to discharge
this debt? Let us take heed that many
lost souls be not found charged to our ac-
count in the day when "the books shall be
opened." Oh, let us imbibed, in its full en-
ergy, the spirit of our Master, so that we
may work at the liquidation of this debt as
honestly, diligently and cheerfully as the ho-
ly apostle; then, though we shall never
extinguish it, (God forbid that we should!),
yet we shall rejoice with him to all eternity
in the grace and bounty of our divine
Creditor.—Chr. Intelligencer.

Temptations of Young Men.

The young must form friendships, and
have their intimacies with those of their own
age; and it is not in the nature of an inge-
nuous youth, to distrust professions of kind-
ness, or be indifferent to manifestations of
partiality. He cannot easily suspect a
snare beneath a smile. Indeed, it is not
always easy for men of mature years to re-
sist the influence of acts of generosity on
their judgment and resolution, in questions
of character, of right, and of duty. For a
gift doth blind the eyes of the wise, and per-
vert the words of the righteous. How much
greater the danger when a young man, un-
practised, inexperienced, and full of gener-
ous impulses, is met by one of those de-
ceivers, who, if not like the arch-deceiver
transformed into an angel of light, yet com-
mends himself by politeness and affability,
grooms him with the wish of all possi-
ble happiness, and is ready to pay for his
pleasures for the sake of his society! And
how flattering, oftentimes, is it to his pride
to be selected as a companion by one whom
he regards as occupying a station in life
above him! "To decline his friendship,"
he says to himself, "because he is not exact-
ly what he should be, would be very unkind."
To shun his intimacy, when honored with
his confidence, would be very unkind. To
refuse to share his pleasures, when tendered
free of cost, would be very ungrateful.

I have, indeed, said I would not meddle
with intoxicating drinks; but I cannot be
so impolitic as to refuse to return the health
of a friend. And, it would have the ap-
pearance of meanness not to reciprocate
his generosity, I must entertain him in my
turn, and drink again. It is true, I have
regarded smoking as a savage pleasure, a
selfish gratification, enjoyed almost always
at the sacrifice of other people's rights,—
and with a very expensive habit; and I
have said I never would indulge in it; but
I must not disoblige, by resisting the gen-
erous importunity of a companion, in a mat-
ter in which compliance can do me so little
harm. I was brought up to regard the
Sabbath as sacred to religious duties, and
to attend on the worship of God; but my
friend has offered me a ride with him to-
morrow, and, as he may not only laugh at
my scruples, but take offence at my refusal,
I will go this once. My mother, when I left
my home, warned me to shun the theatre;
but my friend assures me it can do me no
harm merely to see and hear a play, which
is nothing more than an exhibition of a re-
markable passage of history. I have been
accustomed to look with a sort of horror
upon the gaming table; but my new ac-
quaintances assure me that though they
engage themselves with cards, they never
gamble; and as they want my assistance to
make out their game, it would be very rude
to deny them; it is true a trifling stake is
sometimes laid on the table, but it is merely
to add a little more interest to the amuse-
ment; and what is asked of me, I know it
will not hurt me to lose. There are places
I have heard a good deal about, . . . if I
could merely see one of them, only once, . . .
my friend . . .

But I need not pursue this parley and

compromise,—this war of vice in ambus-
cade,—any farther. It is in the very es-
sence of temptation to put on a fair exteri-
or. It was when the woman saw that the tree
was good for food, and that it was pleasant
to the eyes, and a tree to be desired to make
one wise, that she took of the fruit thereof,
and did eat. Vice is a monster of too fright-
ful mien, to obtain access to the ear of vir-
tue without disguise. The mask which it
wears is the seat of its power. Wicked-
ness must give her progeny soft names to
get them into good company; and move-
ments of ill-intent must be made with words
of promise. So Job took Abner aside,
in the gate, to speak with him quietly; and
smote him, that he died; and Judas saluted
the Saviour with a "Hail, Master," and
betrayed him with a kiss!

My young friends, do you wish to escape
the dangers that beset you? And do you
wish to make the most of life, by so spending
it as best to answer life's great end?—
Then resist, firmly resist, all solicitations
and inducements from loose, immoral young
men to imitate their practices, or share
their sinful pleasures. My son, if sinners
entice thee, consent thou not.—Rev. R. W.
Cushman.

Demands of the Times on the Pulpit.

A topic of great and growing practical
importance to the ministry—more deeply
felt than is supposed—is alluded to in the
following paragraphs from an able review
of Dr. Fletcher's works in the last British
Quarterly Review. It is worthy of consid-
eration:

It may be better, on the whole, that the
sermons delivered in our pulpits should be
suited to the wants, capacities, and tastes of
the greater part of moderately informed
and religious people; yet are we deeply
concerned that the well-educated, the spir-
itual, the inquisitive, the prejudiced, the
heretical, and even the avowed infidel,
should be addressed, each on his own
grounds, by the masters of logic and of
science, and that the ordinary hearers of
the gospel should be sometimes made to
feel the sublimity of truths which demand
the homage of the highest intellect, and
electrify the core of the stoutest heart, while
they nourish the faith of the humblest be-
liever. Nor, we apprehend, would it be
so difficult as some might, at first sight, im-
agine, to render such discourses popular,
if they were expressed in English house-
hold words, calmly and forcibly reasoned,
clausily adorned with illustrations from the
spacious fields which are as open to the
preacher as to the poet, and delivered with
the elevation and earnestness belonging to
all good preaching.

We are not now expressing a regret, or
passing a judgment, so much as inviting the
attention of preachers to the practical im-
portance of one particular description of
sermons. We would see a higher standard
of preaching, not higher as to doctrine and
spiritual wisdom and intention merely, but
in the determination and the power to lay
hold of the most capacious, energetic, and
cultivated minds—minds, it ought not to
be forgotten, on every subject, not exclu-
ding religion, and sure to give the tone to
coming generations. We would see our
temples the resort of thoughtful men; our
religion acting, in the way of restraint and
guidance, on the master principles of hu-
man nature, in their strongholds; the ven-
eried children of this world's love drawn to
the feet of the Incarnate Teacher, and to
the shrine of the Divine Comforter: the
philosophy of earth culminating in the re-
velations of Heaven; and the choicest spir-
its of the age renewing their strength at
the spring-head of Mind, and consecrating
their genius and their knowledge in the
life-giving presence of their Saviour. We
are willing, for the sake of ends so noble in
themselves, so intimately connected with
our largest and dearest hopes of the world,
to lose much of the stereotyped preaching
which is to many not less sacred than the
ark of the covenant was to the Hebrew
worshippers. We need not change any doc-
trines in our creed; but we do want the
doctrines which our fathers put into their
creeds drawn out as fresh waters from a
fountain. Truth is as old as eternity. The
fundamental truths of religion have been in
our world as long as there have been men.
The special truths of Christianity, shrouded
in the symbols of ancient prophecy and
Judean worship, have been given to man-
kind in the lucid narratives and epistles of
inspired messengers. The teachers who,
through the half hundred generations that
have since passed, unfolded these truths to
the church, may be considered to have serv-
ed their times; but the time we live in, as
it appears to us, demands a mode of pre-
senting the truths of the gospel—the an-
cient and catholic truths—which we believe
to be more primitive, whether so or not,
certainly more adapted to engage the ac-
tive mind of the most actively thinking
community that ever lived. While some of
our preachers complain that scientific lec-
tures and literature, and numerous forms
of association for mutual culture, are de-
priving the pulpit of the exclusive influ-
ence which it once enjoyed, it may not be
amiss to remind them that the human, the
intellectual, and the aesthetic in the pulpit,

must not lag behind, the exercise of the
same qualities in other spheres of mental
labor.

Taking up the Cross.

Why is there not more of the taking up
the cross in the present age? Has true re-
ligion changed its character, or has the
world lost its enmity? Or has the strict-
ness of primitive doctrine and practice so
far declined as not to come so directly in
contact with worldly practices and interests
as formerly?

This is a point which all would do well
to examine. Circumstances may, to some
extent, have allayed or suppressed the spir-
it of persecution. But after making all
due allowance for the influence of educa-
tion, and of just views of human rights
than formerly, with whatever else may tend
to keep the enemies of God in check, is
there not reason to apprehend that if there
were more of the spirit of primitive Chris-
tianity possessed and manifested, there
would be an increase of persecution?

And are we sure, that the calm which is
now enjoyed, will always last? Has any
one who enters the list of Christ's followers
an assurance that he shall not suffer event-
ually for his name sake to a far greater ex-
tent than is now common,—yea, to impris-
onment and death? Hence it is important
that we should examine ourselves in re-
ference to the point which we are consider-
ing.

Are we possessed of the true spirit of suf-
fering as Christians? Are we for endur-
ing toward God, willing to endure
grief, and suffer wrongfully? Can we see
our good names blighted without being dis-
mayed? Are we prepared to give up our
ease, relinquish our convenient seats in the
popular chapels, lose the custom pertaining
to our respective employments, be deprived
of our natural rights, be avoided and re-
proached as heretics, be summoned before
both ecclesiastical and civil courts, and con-
demned as though we were felons,—yea,
be imprisoned, tortured, and put to death?

If we are not already called to such suffer-
ings for the sake of truth and a good con-
science, no one can tell how soon we may
be. And therefore we should examine our-
selves in reference thereto, and see wheth-
er we have the spirit which has been de-
scribed, and which is so strictly, and so ur-
gently inculcated.

Let us not deceive ourselves with the
hope of our being Christians, if we are on-
ly ready to follow Christ in good times, when
religion is popular, and nothing is to be sac-
rificed. If our foundation is genuine, we
are prepared for a stormy, as well as a calm
sea. We are harnessed for the battle how-
ever severe. We have enlisted for better
or for worse. In short, we have denied
ourselves, taken up our cross, and are fol-
lowing Christ.—Primitive Christian.

Christ the Light of the World.

"I am the light of the world; he that followeth
me shall not walk in darkness, but shall have
the light of life.—John 8: 12.

God is light, and Christ is "the image of
the invisible God;" God of God, Light of
light. . . . The visible light of the world
is the sun, and Christ is the "Sun of Right-
eousness." One sun enlightens the whole
world; so does one Christ, and there needs
no more. . . . It is the happiness of those
who follow Christ, that they shall not walk
in darkness." Follow Christ, and we shall
follow him to heaven.—M. Henry.

Lord, be to mine, like thine elect, to choose
The better part; like them to use
The means thy love hath given;
Be holiness my aim on earth,
That death be welcomed as a birth
To life and bliss in heaven!

Christ and the gospel are light, and there
is no darkness at all in them; if you say,
that you "know Christ" and his gospel, and
yet keep not "Christ's commandments," but
dearly hug your private darling corruptions,
"you are liars and the truth is not in you;"
you have no acquaintance with the God of
light, and the Gospel.—Cudworth.

Christ is the Light that lighteth every
man that cometh into the world. "In His
light shall we see light." Light to see and
eschew the ways of sin; light to see and
walk in the paths of truth.—Wagan.

Let us be an example of godliness. Let
us be a light to them that yet abide in dark-
ness. Let not the name of God be evil
spoken of through us. His name is holy,
"Woe be unto the world," saith Christ, "be-
cause of offenses; for it must needs be that
offenses come; but woe be unto that man
by whom the offense cometh." . . . The
light of God shines in the darkness of this
world. It is the sweet incense and savor of
God. Whosoever the breath thereof is
received it bringeth life.—Bp. Jewel.

Lord Jesus, thou Light of Truth and
Sun of Righteousness, shed thy bright
beams upon my heart, that I may know,
and knowing, love thee. Help me, my
strength, by whom I am sustained; shine
upon me, my light, by whom alone I see;
and quicken me, my life, by whom alone I
live. For thou only art my help and my
life and my joy, my Lord and my God!—
St. Augustine.

Reformation is not sincere, if it be not
universal.

THE SICK
CURED

Great Cures!

AL AND EDUCATED PHYSICIAN,
not contenting himself with patients
ill, and with pleasure cure those who
to the moving waters.
The cure is effected in almost
all cases of Rheumatism, Gout, and all Nervous Disorders.
Chronic Diseases now full of
all sorts of ailments, and all sorts of
head will not fail to call on Nature's
between this and the first of April, 1847,
where he will remain until April, 1847,
for a fee, after the first of April, 1847,
the privilege of applying to Dr. Carter
in person, and you will be cured.
He would be cured. Dr. Carter will
be in the country, where he will be
to enjoy a surprise. All letters to the
post paid.

BURR & SMITH,
Printers, 184 1-2 Main-st.

Christian Secretary.

HARTFORD, FRIDAY, MARCH 19.

Old and New School Theology.

We have more than once expressed our dislike of the *New School Divinity* as it is termed, as held by a portion of the Presbyterians and Congregationalists of the present day. This divinity originated from a misunderstanding, or, what is more likely, an unwillingness to acknowledge the doctrine of Sovereign grace and a desire to bring out something in the place of Arminianism. It may be well enough occasionally to take a look at the progress of these two schools, or rather at the New School, for the Old one remains where it was in the days of the Pilgrims, and proclaims the same doctrines which they and Whitefield preached. The following paragraphs first met our eye in the *Calendar* of this city, where they were copied no doubt, for the purpose of showing that there is no safely out of the Church. The first is from the New England Pulpit, of Boston.

Ministers and delegates from several churches in Western New York, met in Convention at Syracuse, Jan. 12, "to consider the propriety of some federal union, to promote the interests of vital godliness, and spread the principles of Scriptural Church freedom." There were present eight ministers and sixteen other brethren. A paper was adopted, setting forth the views of the Convention upon doctrine and Church polity. We have no acquaintance with any of the brethren concerned in this movement, and no information of the character and design of the Convention, except what we gather from their records, which they request us to publish. From these it appears that the Convention distinctly repudiated the doctrines of the Assembly's Catechism and Confession of Faith, and declared their willingness to receive it, *even for substance of doctrine.* From this fact our readers will judge of their design; and the brethren must excuse us from publishing their minutes, containing, as they do, a labored attack upon standards of faith held by ourselves and our patrons in high estimation. A Convention based on a rejection of the distinguishing doctrines of our Puritan fathers, will find little sympathy among the Orthodox Congregational churches in New England. We love the Congregational system much, but we love sound doctrine more.

The Christian World and other Unitarian papers hail this as indicative of an approximation to Unitarianism. The Christian Inquirer, the organ of the Unitarians of New York, uses the following language in reference to it:

Who can fail to see that the brightest and noblest minds in the ranks of orthodoxy, are fairly acting to do our work and adopt our principles; and if there were no such popular bazaar as Unitarianism, that they would, under their own name, promote the triumph of our cause? Indeed, we consider such men as Bushnell, and Bacon, and Porter, and Park, and Barnes, and Tappan, to be doing more for liberal Christianity, than any men in the country; not because they are as hearty and wholly its friends, but because they possess the confidence and ear of those who follow them, and whom we cannot reach. We are sometimes disposed to think that in the end the ostensible lead in theological reform will be assumed by such men; and that those minds which had really set to ball in motion, will have their due credit only in the estimation of Providence. It is a small matter that our opinions should prevail under their present name.

To the disciple of Christ, who has learned from experience and revelation, that "there is no other name under heaven given among men whereby we must be saved," but the name of Jesus, new measures and new doctrines have no charms, and when he sees error creeping into the church, no matter in how fascinating a form, with the direction of the Lord to the prophet Jeremiah he is ready to exclaim, "Stand ye in the ways, and see, and ask for the old paths, which are the good way, and walk therein, and ye shall find rest unto your souls." How humiliating is it, to read such a remark as that quoted from the Unitarian Inquirer; the most talented and popular men in the ranks of the new school theology, are there represented as "doing more for liberal (Unitarian) Christianity, than any men in the country." Had these men preached the same doctrine that Jesus Christ and his apostles preached, they never would have received this equivocal compliment. "No man can come unto me—says the Saviour—except the Father which sent me draw him."—"Of your own selves ye can do nothing." "Whom he did foreknow—says St. Paul—them did he also predestinate."—"According as he hath chosen us in him, before the foundation of the world, that we should be holy and without blame before him in love; having predestinated us unto the adoption of children by Jesus Christ unto himself, according to the good pleasure of his will." Every unregenerate heart will reject this doctrine, but it is the plain declaration of Jehovah notwithstanding, and it is the duty of his ministers to proclaim it, whether men will hear, or whether they will forbear. The generation of preachers that are now rapidly passing off the stage, understood and preached this doctrine, and it accomplished the purpose whereunto it was sent. Let the men upon whom their mantles have fallen, imitate them and all will be well.

The Peace of Europe.

The London Spectator of Jan. 9, contains an article, which we find copied into Little's Living Age, headed "The Coming War in Europe?" in which the writer seems to think that a general war may pervade Europe before the close of the present year. He says: "The year opens with general presentations of war in Europe; and for all our predictions in favor of peace, we cannot deny that the balance of probabilities is against its continuing much longer. Some of our readers may have heard, and some may smile to be told, that England's patient obstinacy in maintaining peace has been excoriated by men deeply versed in the science and practical application of numbers, to last only till the year 1847."

In England and France, says the writer, power has learned to accept public opinion as arbiter on disputed points; the proper function of war, therefore, is superseded in that region, so long as public opinion retains its due supremacy; and a return to the ruler process would be most criminal folly. But Russia, the empire which subsists on the most rude and naked basis of main force, is the grand depository of warlike measures; and the advance of her encroachment has now reached such a point that the next step seems certain to involve Europe in a war of resistance. The same unchecked progress which has brought Russia to that point must have taught her commanders a fatally deceptive lesson of impunity. Every step has been successful. Province after province has been the Russian mark placed upon it, and has been seized, with an advance as steady and as undisputed as that of the backwoodsman with his axe into the forest. The Russian boundary has been pushed not only to Persia, but within Persia; and Persia herself is under-

going the double process of being enclosed by Russia and being Russianized internally.

The writer then goes on to show that Russia, hitherto successful in her conquests, will go on in her extension of empire by conquest; but she has approached the crisis of her doom, and the next step is pregnant with a new train of consequences. She has advanced as far as she can possibly go; another step and the powers of Europe are in arms.

A strong impression prevails in London, says the writer, that Russia is about to pounce upon Austria. Austria is weak on every side; her walls have a practicable breach at every point of the compass. When Russia seizes the Christian provinces of Turkey, the aggression will be upon Vienna rather than upon the Porte. All Germany is indignant with the once supreme Austria for the Cretan blunder. Switzerland, weak and small, is tempting Austria into suicidal projects of intervention, if not of partition. Switzerland is a principle, and touching that Austria will have more to contend with than Swiss; but what does Austria know about principles? In Italy, Austria is threatened with multiplied dangers. The peace of Italy is a tenant at will, with many landlords. Liberalism never raised its head so high, nor behaved with so wise a discretion. The accession of Pius the IX, began a new volume of her unwritten history. The native princes are said to contemplate a league against alien domination—a federal consolidation of Italy in order to her independence. Austria will then pour in armies. The great central railroad into Italy, already sanctioned by the Pope and native princes, is another source of jealousy to Austria, both commercially and politically, and she will probably resist; but English capital is not apt to be balked of its legitimately sanctioned investment. There is growing in this region a clear identity of native sovereign rights, of popular rights, of French and English interests. But on the threshold stands inevitable war.

Russia can crush Austria. Austria is not worth saving as she is, and no one would take the trouble. But Russia cannot be suffered to absorb into her rude morass a constituent and recognized part of Europe—to swallow up a living state; the advance of Russia on Europe, therefore, would provoke a war of Europe on Russia. Such a war is not to be avoided at the will and pleasure of the European states; war depends, usually, on the ruler and therefore most quarrelsome state—it depends here upon Russia; Russia, however, is not likely to see the consequences. Such a war would probably involve the unseemliness of the whole Russian and European system, and, were the opportunity duly improved, would leave Europe in a better state; it would be the healthful storm, which, while it destroys, purifies and so vivifies.

Such is the substance of, though not the entire article in the Spectator. What the result of this discord may be, time alone must determine. Perhaps, like distant thunder, it may die away without the threatened storm; but if the storm should come, if a war should break out, it will in all probability be the most general and most bloody one that ever afflicted Europe. But in case of such an event, one thing is quite certain, the cause of civil liberty, and consequently the cause of evangelical religion, will be promoted, if not allowed full sway, in the despotic states of Europe.

Greece.

Dr. Baird, in a letter to the New York Evangelist, speaks of the success of the missions in Greece in more flattering terms than many previous accounts had warranted the public in this country, in indulging. The Greeks are ardently attached to the doctrines and forms of their Church; and attachment which long ages of persecution has ingrained in the inmost circles of their hearts. It is like the attachment which the Spaniards and Irish feel for the Roman Catholic faith. Their bigotry and their inbred attachment to the religion of their fathers is far more invincible than that of the Armenians and Nestorians; and it will require many and long continued efforts to make the truth prevail among them. Because the same success, so far as conversions are concerned, has not crowned the missionary efforts which have been made in Greece, which has been seen in some other fields, they come to the conclusion that nothing has been accomplished, and grow weary. This is all wrong. Much has indeed been accomplished, more than any one who knows the true state of the field, would have dared to hope twenty-five years ago.

The missionaries at present in Greece, are Rev. Dr. King, of the American Board, Rev. Mr. Hill, of the Protestant Episcopal Board, Revs. Mr. Buel and Arnold of the American Baptist Board, and the Rev. Mr. Hilder of the English Church Missionary Society, with the ladies connected with them. Dr. King's present wife is a Greek lady who has never left the Greek church, and to this circumstance Dr. Baird attributes the safety of the life of Dr. King, when it was threatened last summer.

In reply to the question whether the missions in Greece have been a failure, he says:

1. "The number of conversions is said to be very small. This is probably true, up to this time. And yet I apprehend that there is a want of that perfect information which we need, before we can come to a very definite opinion on this point. As the missionaries have never attempted to form churches, and cannot do so until more religious freedom prevails in this land, neither they nor any one else can say how many have been brought to the saving knowledge of the gospel, of the thousands whom they have directly or indirectly reached. God only knows this."

2. It cannot be said that many thousands of children and youth have been taught in the mission schools, and there learned a great deal of the sacred Scriptures, without receiving benefit. Soon or later there will be a harvest from so much seed scattered abroad.

3. Then consider what has been done to circulate the word of God, and other good books. From inquiry, I learn that it is probable that nearly half a hundred sound evangelical books and tracts have been published in Modern Greek, by these various missions. The Rev. Mr. Buel, the excellent Baptist missionary who, with his wife and Miss Waldo, are laboring at the Paros, (and, blessed be God, not without encouragement) told me the other day, that his Sunday school library contains 100 of these works. It is probable that the tracts and children's books constitute one half of the whole number. But the other hundred embraces books from the *Dairmen's Daughter* up to *Wilberforce's View*, *Buller's Analogy*, *Wayland's Elements of Moral Science*, and works of similar size. These books are becoming scattered over all Greece and among the Greeks who live in other countries. Is all this to be esteemed nothing? Depend upon

it, there is sin in our doubts and unbelief. We have too many Christians among us who love the easy place in every thing. The up-hill part of the field has no attractions for them. They have sight, but little faith. I am of opinion that the missions in Greece have been reduced more than they ought to have been. Success will come, if we labor and pray in faith, as we should.

"But there has been great opposition from the Greeks to these efforts, and their opposition is increasing." Certainly there has been; and he must be very simple indeed, who, knowing anything about Greece, could have expected that there would be no opposition. But God can render the truth triumphant over all opposition. And when will the time come when the gospel can be spread in any country that is destitute of it, without encountering opposition?

Delegates to the Missionary Union.

We have strong apprehensions that but few of our brethren from this part of the country will be present at the next meeting of the Missionary Union in Cincinnati. Indeed we have not found a single brother, minister or layman, who says that he can go; and we have had opportunities of conversing with quite a number. What is the difficulty? We reply frankly, the expense. It will cost from \$40 to \$50 at least, to go thither and return, even if much economy is practised, and the individual do not diverge from the direct route.

Now we propose this inquiry to the churches. Is it not their duty, in cases where they are able, to furnish the means of sending their pastors to the meeting of the Union? What would be a severe tax upon one person, will not seriously affect a hundred, two hundred or three hundred persons. But the ministers, of course, will not ask this favor of the churches, and not being able to expend so much money from their scanty salaries, the consequence will be that few or none will be present at the meeting in question. And yet there never was a time when a large delegation was so desirable. Questions of great moment will be discussed. The Constitution of the Union itself will be a subject of debate; and above all, the condition of the perishing heathen will claim attention.

Let some generous brethren in our several churches more in this matter, and secure such an attendance from Connecticut that she shall be fairly represented. Otherwise we fear that she will scarcely be heard from in the meeting of the Missionary Union. Moreover, let whatever is done in this matter be done quickly.

The end of a Fallen Minister.

Most of our readers will remember that the Rev. Nathaniel E. Johnson, editor of the New York Evangelist, was deposed a few years since for immorality, licentiousness and intemperance. Mr. Johnson stood high in the estimation of the denomination to which he belonged, and as a man of talent and a reformer, was well known to other denominations; but in the midst of his popularity it was discovered that he was guilty of the sins named above, and he was deposed by the synod to which he belonged. Since that time we have heard nothing from him till the following obituary from the New York Tribune met our eye.

"Died, in Richmond, Va., on the 15th January, NATHANIEL E. JOHNSON, former editor of the N. Y. Evangelist. He was attended in his last sickness by the Sons of Temperance, to which order he belonged."

The Evangelist makes no mention of his death; but the Syracuse Religious Recorder, paper holding the same theological views with the Evangelist, has a very appropriate notice of this talented but unfortunate man, which seems so appropriate to the case that we give it entire:

Such is the notice which appeared in the Tribune a few weeks since, and which has been copied into several other papers. Many have doubted whether the notice could be authentic, as it has not appeared in the Evangelist; but we learn from a source entitled to credit, that it is even so. The man whose eloquence commanded the attention of listening thousands, and whose pen guided the thoughts and controlled the sentiments of tens of thousands, whose activity and energy and skill were relied on in a peculiar manner to guide our branch of the church through one of the most perilous trials that ever befell her—the man to whom hundreds looked as their spiritual father, and whose aid was sought by the most judicious pastors in seasons of revival—the man who knew how to defend New School theology, without favoring Pelagianism, and how to advocate the cause of temperance, moral reform and anti-slavery, without favoring radicalism, schisms and revolution—whose course, for a season, was admired by all consistent reformers, and all enlightened, steadfast, zealous Christians—the man, who seemed destined to be a burning and a shining light in the church, has gone down to the grave in early manhood, and this is all the notice we have of his exit! The paper which he once conducted with so much talent, does not even record his death—and we are indebted to a secular paper for all the notice that has yet appeared of one whom so many once delighted to honor. Far away from his home and his friends, dependent on the charity of strangers for a temporary home in the "Medical Infirmary"—he died and was buried as an unknown and friendless stranger, and the first notice which his own brother received of the event, was the above cited article in the Tribune.

The wicked may triumph over the fall of such a man, and point the finger of scorn at the church which nourished him in her bosom—and at all schemes of philanthropy and benevolence of which he was once so distinguished an advocate; but it is much more manly, as well as Christ-like, to sit down and weep over this poor wreck of humanity, and pray for grace to keep us from falling, as he did. It may comport with some men's ideas of religion, to turn away in disgust from the loathsome spectacle of a man thus ruined by his vices; but it is much more manly, to shed the tear of compassion, and extend the hand of kindness, and pray even to the last, for the return of the poor wandering prodigal to the home and the bosom of his Father.

It will be some relief to the anguish which has taken hold of many a stricken heart, to know that he was visited in his last sickness by a minister of the gospel, to whom he made a free confession of his wanderings, and from whom he sought direction and counsel in the hour of his dreadful extremity. The Rev. Mr. Hoge, pastor of the Presbyterian church in Richmond, writes, that being called to see a stranger in the Infirmary, he was struck at once with his aspect of intelligence and gentle deportment. He commenced inquiring him in the elementary principles of religion, but soon perceived that the stranger knew the whole of it, and therefore passed.

The sick man perceived his embarrassment, and proceeded at once to disclose his name and history—"with evident indications of the deepest emotion, and yet with a calmness and self-possession that seemed astonishing." He said "he had wandered far, very far from God; and continued to wander, till want, sickness and suffering drove him back to the Saviour. He thought he trusted in Christ—he believed he had true sorrow for sin—but he did not feel the joys of the Christian."

Poor man! how could he expect the joys of the Christian, after wallowing in sin, as he had done, for more than two years? What a mercy that he was not left in a state of utter despair. How fearfully must such a man look out on the opening scenes of eternity! How vividly must the recollection of what he used to preach and write, about the fallacy of a death bed repentance, have come over his soul at this trying hour! How fully he realized in his own experience, the truth of what he used to preach to others with so much force!

Sacred Music.

Mr. John B. Gough, who well knew Temperance lectures, states the following facts. The church referred to is, we suppose, Episcopalian.—*Christian Watchman.*

"Miss Mary Taylor is engaged as singer at St. Peter's church in New York. On Saturday, the 13th of February, she personated the character of the Devil in the *Bowery Theatre*, the very vestments of *HELL*, and on Sunday, the 14th, sang and danced at St. Peter's, a house dedicated to the worship of God."

"I heard from those who attended church on the 14th, that the galleries were filled with young men, congregated to hear her sing."

On this the Albany Spectator comments as follows:

"Should the gathered crowd, from pit to gallery, even to the third tier. Examine the various characters, from the seemingly virtuous to the openly abandoned, assembled for one common object.—Note the brilliant, dazzling, fascinating scene; the witchery of the hour; the damask, and purple, and embroidered linen; the breathless, suspended excitement that fills the air; the moving, lifting curtain; the stage, people with actors, in richly wrought attire; and chief among them, one who in another place and attire, might be called, a beautiful, delicate female. None would know her now; for she has transformed herself into the proud, fiendish, heaven-defying, fallen Lucifer; and there she stands, in the center of her pandemonium, Satan of the hour! Look at her, mark her, even through her disguises, that you may know her, when next she claims your gaze. Hark to the wild, and incoherent shouts that her presence, increased according to the perfection of her demon-like performances. Her fearful acting is over—and the last pang of applause has followed her retreat. She has died with the midnight hour away. You may trace her to rest, and paint her dreaming reveries. "Peaceful and holy dwains the Sabbath morn,—Upward on his glorious track rises the Sabbath sun, Sweetly sound the welcome of Sabbath bells—'Come to the sanctuary, bow and adore.' Blessed music that calls men to the altar of God. Thunders hear it, and obedient to its invitation, crowd the sacred aisles, and bend in devotion. The minister of the altar appears, and ascends the consecrated desk. Humble in bearing, he attracts but little attention. A female form enters, and glides up the aisle, and kneels before the altar. Thunders hear it, and obedient to its invitation, crowd the sacred aisles, and bend in devotion. The minister of the altar appears, and ascends the consecrated desk. Humble in bearing, he attracts but little attention. 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Found.

black leather valise was found. The lock had been broken. A great variety of papers, sermons, Minutes of Baptist Convention of New York, with Missionary Convention of N. Y. are all addressed to Rev. J. H. Woodford, N. Y. The valise in mystery to the inhabitant in his letters, &c., he appears to have corresponded with the relative to settlement, in May, 1847. He appears evidently to be a minister of good character, and that this notice through the friends, who may address matter, and direct how to dispose of it.

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An effort was being made here, and in every other city in the Union; but whether this is done or not, every young man should have a copy of it placed in his hands by his parent or guardian. For sale by D. R. Woodford & Co. successors to Robbins & Smith.

CHRISTIAN REVIEW.—The contents of the March number of this too much neglected periodical are: I. Oliver Cromwell. II. Extent and Design of Parental Authority, by Nathaniel Colver. III. Life of Anselm, Archbishop of Canterbury, translated from the German, by the Editor. IV. The Whole Duty of Man, by the Whig. V. The scientific attitude of the Christian Minister, by Rev. Jas. N. Granger. VI. Hebrew Study in England during the 17th century. VII. Remarks upon Divine Providence and Human Depravity. VIII. Literary Notices. IX. Literary Intelligence.

THE GOSPEL OF CHRIST WORTHY OF ACCEPTATION.
AN ESSAY ON DECISION OF CHARACTER.

These pamphlets form a part of the Baptist Library which Messrs. L. Colby & Co. are publishing for the trifling sum of two dollars per annum.

CYCLOPEDIA OF ENGLISH LITERATURE. No. 6.

The subjects of the present number of this Library of choice English literature are Tillotson, Stillingfleet, Flavel, Baxter, Bunyan, Matthew Henry, John Locke and others. An elegantly engraved full length portrait of Byron is promised in the next number. Bowers is agent for this city.

THE PICTORIAL HISTORY OF ENGLAND. No. 19 of this excellent work has been received, bringing down the history of England to the time of Queen Elizabeth. For sale by Bellamy & Hamer, and by Bowers.

News of the Week.

ACCIDENT.—Mr. William Fairchild, on Thursday last, was precipitated into the canal while walking along the margin, just below the lock near Carrington Mill. He fell into the water, and was nearly drowned. He was rescued by a boatman, and taken to his home, where he is recovering.

A BALTIMORE CORRESPONDENT.—The court has decided in the case of the *William*, who was tried on a charge of piracy. The court has decided in favor of the government, and the ship is to be confiscated.

A CIRCULATING LIBRARY.—During a speech on the subject of the circulating library, the speaker stated that he had been asked to give a list of the names of the members of the library. He stated that the list was as follows:—

CONGREGATIONAL CHURCH.—The members of the Congregational Church have been asked to contribute to the fund for the purchase of a new organ. The fund is now \$1,000.

NEW BOOK FOR THE SUNDAY.—The Boston Couriers have been asked to contribute to the fund for the purchase of a new book for the Sunday school. The fund is now \$1,000.

THE CHURCH OF THE RIVER PLATE.—The members of the Church of the River Plate have been asked to contribute to the fund for the purchase of a new organ. The fund is now \$1,000.

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ELECTION RIOTS IN MONTREAL.—The election for charter officers took place in Montreal on the 1st inst., and it appears to have been an occasion of great excitement and violence. The Minerve newspaper of that day says:—

"As early as Friday and Saturday last, armed bodies overran the streets yelling vociferously. At an early hour this morning a mob of about thirty men, mostly in rage, among whom were several 'gentlemen' disguised, seized on the carts of the cartmen and rushed through the streets, screaming and shouting, and proceeded to the different polls where the (liberal) candidates were in majority, took forcible possession of the registers and tore them to pieces. Toward noon the infuriated mob arrived at one of the polls in the East Ward, where N. Dumas, Esq., presided. The voters were taken in the weight-house of Bonsecours Market.

"The rioters laid hold of the fifty-two pound weights, with which they burst in the door; they then threw a pistol to Mr. Dumas, breast and demanded the books. They were told that Mr. Orr, constitutional candidate, was in majority. Thereupon they retired, but soon learning the contrary, and that the Liberal was in the majority, they returned to the polls, and tore the books to pieces. Fortunately it was the list of those having the right to vote, and not the Poll Book. The appearance of these riotous mobs prevented many peaceable citizens from voting.

"The troops were called out in various election districts, but the voters had no much confidence in such protection. Toward four o'clock the constitutional allies made a final effort, and the rioters were driven back. They attacked numbers of citizens and destroyed much property. The stores were obliged to be closed. The officer commanding the troops had previously dismissed his men, because there was no riot. A few minutes after the rioters arrived, and ruled rampant."

A FRIGHTFUL ACCIDENT recently occurred at Louisville. Two young men, brothers, Uriel and Wm. Garrier, were at work on the roof of a house on Front street, between Pine and Chestnut. They were engaged in shingling the house, when one of them, Uriel, fell from the roof, and was killed. The other, Wm., was also injured, and is now in a dangerous condition.

THE LONGEST TRAIN.—A correspondent of the Rochester Democrat says:—We passed the longest train of cars on the Albany and Boston Road that has ever crossed the track. It was composed of 122 cars, of an average length of 30 feet each, making a train of 3,660 feet, or nearly three quarters of a mile long, and all drawn by one powerful engine.

A LITTLE PARAGRAPH WITH A BIG MORAL.—"I can't find bread for my family," said a lazy fellow in company. "Nor I," said an industrious miller; "I am obliged to work for it."

PIGEON ROOST.—One of the greatest natural curiosities in the world is a "Pigeon Roost," and no person who is reasonable of the existence of such a thing should neglect to make a pilgrimage to the spot. We have, once in our life, traversed one of these great encampments, and we therefore speak understandingly, when we declare that verbal description is not equal to a representation of the thing itself. There is now a chance to see a "Pigeon Roost" near by—up Licking, about thirteen miles distant—and Capt. Air, of Newport, despatches his steam ferry-boat to the neighborhood, every other day. There he holds a large number of pigeons, and other game in plenty.

MANUFACTURE OF PAPER.—From statistical documents presented before Congress, it appears that the capital employed in the manufacture of paper in the United States, is \$18,000,000. The number of mills, 700; the annual product, \$17,000,000; and the number of operatives employed, 1,000,000.

SUITS IN WHICH THE DAMAGES ARE LAID AT \$400,000.—The case of the *Albany* has been brought on by Capt. Wm. Lawrence, mayor of New York, to recover the amount of consigned property lost by blowing up stores at the time of the great fire in 1835.

IMPORTANT FROM THE RIVER PLATE.—We are indebted to a commercial house for Monte Video papers to the 24th January inclusive, containing intelligence of the capture of Paisandu, by Gen. Rivera, commander-in-chief of the Monte Video forces. Paisandu was held by a garrison of 600 or 700 men, in the interest of Gen. Oribe, who is backed and supported by the government of Buenos Ayres, all of which the filled and taken from the hands of the former President of the Monte Video Republic, but was forced to surrender by Gen. Rivera. He then fled to Buenos Ayres, raised an army, and with the assistance of the latter power, has been endeavoring ever since to recover the lost territory. What effect this defeat will have upon his prospects, or upon the overtures for peace which have recently been made, remains to be seen.—*Id.*

FARMING IN GREAT BRITAIN.—A London paper published at the present moment, with an area of 61,522,570 acres in the United Kingdom, there is only one proprietor for every 305 acres. The "tenant yeoman" class is rapidly disappearing; the number of persons farming their own land, every day diminishes; a dozen proprietors are run together in one large estate, and the small farmer is an animal almost as rare as the small landlord; and the children of those who constituted the former tenantry of the country, have become the laborers on the very land their ancestors cultivated.

RELIEF OF IRELAND.—The Relief Committee of this city have accepted an offer made to them by Capt. R. B. Forbes, to send a ship to Ireland, to carry to Ireland, in the U. S. ship *Jamestown*, and have appropriated from the funds in their hands the necessary amount for manning and maintaining the ship.

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Later from Mexico.

We have intelligence, via Havana, from the Capital of Mexico, to the 5th ult., three days later than previous advices.

The Church had effectually resisted the seizure of its property, and Santa Anna, convinced of the unpopularity of the confiscation act, had written to the Congress, urging its modification or repeal. A bill was thereupon submitted, repealing the obnoxious law, and authorizing the government to receive a loan from the clergy of \$200,000 per month, which it was understood they would consent to advance till peace was secured.

Santa Anna had seized 98 bars of silver belonging to merchants of San Luis, for which he had secured his personal guaranty. The stores around him had been subjected to a requisition for supplies, without prospect of remuneration.

Up to the 7th ult. great activity was manifested at Vera Cruz, in preparation to resist an attack by the French.

FIRE.—In Medford, Mass., on Thursday evening, about 10 o'clock, a fire was discovered in the sawmill and planing steam mill, owned by Joseph James and occupied by Waterman and Litchfield, which was totally destroyed, together with a large quantity of valuable lumber. Loss about \$8000. Insured \$6000 on the building, \$3000 on its contents.

MAIL FOR OREGON.—We learn that Mr. J. M. Shively, of Oregon, is preparing to start for that territory from Washington on the 30th of March. He will leave Independence, Mo., about the 1st of April, and will take charge of all matters directed to him at that place, postpaid, for settlers in Oregon. He expects to reach Astoria about the 1st of June.

Hudson River Railroad.—The Survey commenced.—Two corps of Engineers take the field to-day—one on New York island, and the other in thechester county, commencing at the south line of the Hudson River, and extending to the north line of the Highlands. A vigorous and rapid prosecution of the work may be expected.—*Id.*

Correspondence of the Baltimore American.

WASHINGTON, March 11.
The four members of Congress, Messrs. Speight, Lewis, Read and Phelps, who are detained here by sickness, are all in a fair way to recover.

The Postmaster General has ordered a placard to be placed on all the Post Offices, announcing that letters written to those employed in the Army, and endorsed "belonging to the Army," will be sent free of postage.

The Secretary of the Navy has also sent out a circular to-day announcing the adoption of the Semaphore Signals of Messrs. Rogers & Black, in the public service.

THE MOST SAVAGE ROBBERY.—For a few days past, the hard employed in these Works have manifested considerable dissatisfaction at the inability of the Company to pay them the entire amount of wages at the appointed day. At one time, they were engaged to work until the 1st of April, and were paid up to that date. They were then engaged to work until the 1st of May, and were paid up to that date. They were then engaged to work until the 1st of June, and were paid up to that date. They were then engaged to work until the 1st of July, and were paid up to that date. They were then engaged to work until the 1st of August, and were paid up to that date. They were then engaged to work until the 1st of September, and were paid up to that date. They were then engaged to work until the 1st of October, and were paid up to that date. They were then engaged to work until the 1st of November, and were paid up to that date. 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